HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE LAW OF THE LIVING GOD."

VOL. 1. CONCORD, N. H. SATURDAY, OCTOBER 3, 1835. NO. 16.

HERALD OF FREEDOM.
Office, over Merrimack County Bank.
PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.
JOSEPH HORACE KIMBALL, Editor.
Elbridge G. Chase, Printer.

ANTI-SLAVERY.

Christian Heroism.

The following epistle is from a sister of the departed Grimke. Whether it was sent for our private consolation and encouragement exclusively, or whether it is meekly committed to the disposal of our judgment either for individual or general perusal, we are not certain. We know that its excellent authoress ordinarily shuns public observation, and that nothing but a willingness to bear odium for Christ's sake, or the hope of advancing his cause, would allow her to obtrude her thoughts upon the attention of others. We are thrilled—subdued—strengthened—soul-animated, on reading it. It comes to us as the voice of an angel. Its spirit, dignity, endurance, faith, devotion, are such as have never been excelled by the noblest exhibition of Christian martyrdom even since the days of the apostles. We cannot, we dare not suppress it nor the name of her who indited it. We publish it, that our cruel assailants may perceive how heavenly is that temper, and how pure that principle, which they are branding as fanaticism and madness. We publish it, that all who are toiling with us for the redemption of the bodies and souls of perishing millions, may be with us quickened and confirmed in our good work. We publish it, especially, that female abolitionists may derive support and comfort from its perusal, in the midst of danger and distress. Many of our private friends have seen it and importunately urge its publication in the columns of the Liberator; and in complying with their request, and the irresistable promptings of our own feelings, we hope if we startle the diffidence of her who wrote it, that we shall not be guilty of personal wrong. Surely, if the exigencies of the times require this public testimony, she will most joyfully bear it. Surely, the heart that could give utterance to a sentiment so melting, so sublime, so Christ-like as this—'a *hope* gleams across my mind that *our* blood will be spilt, instead of the slave-holders—*our* lives will be taken and theirs spared'—surely she who is thus, through the power of the Holy One, prepared for an ignominious death—for a fiery martyrdom—will not shrink from the publication of a private letter, when in the opinion of her friends it will essentially aid the cause of mercy and righteousness.—What are all the angry resolutions and malignant speeches of a thousand meetings in conflict with an epistle like this? As chaff!

Yes, we respond to her cheering declaration—*this is a cause worth dying for*—dying not in the midst of carnage, upon the battle-field, but upon the scaffold, in the dungeon, or at the stake, unresistingly, bearing testimony to the truth as it is in Jesus, and in imitation of his illustrious example. If by the shedding of *our* blood, the lives of our enemies may be saved, let it be shed. Father thy will be done!

This letter will be read widely—attentively, *now*: it will be read with admiration and thanksgiving by *posterity*. It has been written in the midst of universal anarchy and peril—when scorn and insult are the certain portion of those who advocate the right of the bondman to instant emancipation from his fetters—when worldly prudence and policy are crying silence—when many of the clergy and the church are acting the part of traitors to God and their dying fellow men—when to espouse the cause of the black man is to place one's self among the offscouring of all the earth.—This makes the gold of Ophir as dross in comparison with its value.—*Liberator.*

PHILADELPHIA, 8th mo. 30th.

RESPECTED FRIEND:

It seems as if I was compelled at this time to address thee, notwithstanding all my reasonings against intruding on thy valuable time, and the uselessness of so insignificant a person as myself offering thee the sentiments of sympathy at this alarming crisis.

I can hardly express to thee the deep and solemn interest with which I have viewed the violent proceedings of the last few weeks. Although I expected opposition, yet I was not prepared for it so soon—it took me by surprise, and I greatly feared Abolitionists would be driven back in the first onset, and thrown into confusion. So fearful was I, that though I clung with unflinching firmness to our *principles*, yet I was afraid of even opening one of my papers, lest I should see some indications of compromise, some surrender, some palliation. Under these feelings, I was urged to read thy appeal to the citizens of Boston. Judge, then, what were my feelings, on finding that my fears were utterly groundless, and that thou stoodest firm in the midst of the storm, determined to suffer and to die, rather than yield one inch. My heart was filled with thanksgiving and praise to the Preserver of men; I thanked God, and took courage, earnestly desiring that thousands may adopt thy language, and be *prepared* to meet the Martyr's doom, rather than give up the principles you (i. e. Abolitionists) have adopted. The ground upon which you stand is holy ground: never—never surrender it. If you surrender it, the hope of the slave is extinguished, and the chains of his servitude will be strengthened a hundred fold. But let no man take your crown, and success is as certain as the rising of to-morrow's sun. But remember you must be willing to suffer the loss of all things—willing to be the scorn and reproach of *professor* and profane. You must obey our great master's injunction: 'Fear *not* them that kill the body, and after that, have nothing more that they can do.' You must, like Apostles, 'count *not* your lives dear unto yourselves, so that you may finish your course with joy.'

Religious persecution always begins with *mobs*: it is always unprecedented in the age or country in which it *commences*, and therefore there are *no laws*, by which Reformers can be punished; consequently, a lawless band of unprincipled men determine to take the matter into their hands, and act out in *mobs*, what they know are the *principles* of a large majority of those who are too high in *Church* and State to *condescend* to mingle with them, though they *secretly* approve and rejoice over their violent measures. The first martyr who ever died, was stoned by a *lawless mob*; and if we look at the rise of various sects—Methodists, Friends, &c.—we shall find that *mobs began* the persecution against them, and that it was not until *after* the people had thus spoken out their wishes, that laws were framed to fine, imprison or destroy them. Let us, then, be prepared for the enactment of laws even in our *Free States*, against Abolitionists. And how ardently has the prayer been breathed, that God would prepare us for *all* he is preparing for us; that he would strengthen us in the hour of conflict, and cover our heads (if consistent with his holy will) in the day of battle! But O! how earnestly have I desired, *not* that we may escape suffering, but that we may be willing to endure unto the end. If we call upon the slaveholder to suffer the loss of what he calls property, then let us show him we make this demand from a deep sense of duty, by being ourselves willing to suffer the loss of character, property—yea, and life itself, in what we believe to be the cause of bleeding humanity.

My mind has been especially turned towards those, who are standing in the forefront of the battle; and the prayer has gone up for *their* preservation—not the preservation of their lives, but the preservation of their minds in humility and patience, faith, hope and *charity*—that charity which is the bond of perfectness. If persecution is the means which God has ordained for the accomplishment of this great end, EMANCIPATION; then in dependence *upon him* for strength to bear it, I feel as if I could say, LET IT COME; for it is my deep, solemn, deliberate conviction, that *this is a cause worth dying for*. I say so, from what I have seen, and heard, and known in a land of slavery, where rests the darkness of Egypt, and where is found the sin of Sodom. Yes! LET IT COME—let *us* suffer, rather than insurrections should arise.

At one time, I thought this system would be overthrown in blood, with the confused noise of the warrior; but a hope gleams across my mind, that *our* blood will be spilt instead of the slaveholders'; *our* lives will be taken and theirs spared—I say a *hope*, for of all things I desire to be spared the anguish of seeing our beloved country desolated with the horrors of a servile war. If persecution can abolish slavery, it will also purify the Church; and who that stands between the porch and the altar, weeping over the sins of the people, will not be willing to suffer, if such immense good will be accomplished. Let us endeavor, then, to put on the *whole* armor of God, and having done all, to stand ready for whatsoever is before us.

I have just heard of Dresser's being flogged: it is no surprise at all; but the language of our Lord has been sweetly revived—'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake.—Rejoice, and be exceeding glad, for great is your reward in heaven.' O! for a willingness and strength to suffer! But we shall have false brethren now, just as the Apostles had, and this will be one of our greatest griefs. A. E. GRIMKE.

[From the Landmark.]

The attempted Murder of Arthur Tappan.

MR. EDITOR—In your last paper I notice an extract from the Journal of Commerce, stating that twelve thousand dollars had been raised in Macon, Georgia, for the delivery of Arthur Tappan within the limits of that state, and that twenty thousand dollars had been raised in New Orleans for his delivery in that city. The first thought that occurs to the mind in the perusal of such notices, is this: Why do not the public papers from the North, which circulate at the South, speak out in a tone that will be felt, the indignation of the community at these proceedings? Are they willing to remain silent, till some deed of murder, like that thus openly contemplated, shall have been accomplished, which will at once kindle a fire in the nation, to the progress and ravages of which they can set no bounds?

The threats of the South against the life of individuals are not idle. The murders committed under the name of Lynch law, are a proof of the cool ferocity with which, as in the horrible excesses of the French Revolution, men would sanctify the assassination of the most innocent citizens under the form and assumption of justice. The life of one of the most benevolent citizens of this country is in constant danger from the conspiracy of kidnappers, and the hand of the assassin, instigated and strengthened by an immense price set upon his head, openly and almost with public applause, in one of the largest cities of the South!

If this murderous plan should be carried into execution, and an individual, justly called by the Journal of Commerce "one of the most estimable men whom the country affords," should be destroyed in the "diabolical attempt," the consequences to the people of the South would be more dreadful than all that they apprehend from the progress of Abolition Societies. The success of a plan like this would go far to *abolitionize* the whole North, and perhaps would prove the signal of dreaded insurrection in the heart of the southern community. It would be nothing strange, should it even prove the commencement both of a civil and servile war. May the history of American republicanism never be accursed with the record of such a crime.

It cannot be that the people of the South are willing to be written, or regarded, A COMMUNITY OF ASSASSINS. Yet this is the reputation they are fast gaining. They cannot but see that the unconcealed and allowed agitation of this scheme of murder stamps that reputation upon them. Let these things proceed, and who will dare trust his life among such a horde of banditti? If indeed the people of the South do live in fear from the continued operation of Abolition Societies, we beseech them to remember, that in the nature of things the abduction of such a man as Arthur Tappan would multiply their number fifty-fold, and give an energy to their principles and a popularity to their measures which not all the combined interests of the South could for a moment withstand. A crime like that which they are contemplating would put every man at the North in the attitude of self-defence for individual safety and freedom. If they have any regard to self-interest, to say nothing of justice, morality, law, they will stay the progress of this murderous conspiracy.

From the N. Y. Sun.

Slavery in the District of Columbia.

[To the Editors of the Sun.]

Mr. Sun, as you have come out in favor of the abolitionists, you will please to stop my paper. New York, August 19th, 1835.

Remarks.—We have complied with the gentleman's request, and ordered our carrier to leave him the Sun no longer. In regard to slavery we believe with the great portion of our fellow citizens, that the North, so far as the *slave holding states are concerned*, has nothing to do with the question. It is an evil which the South has inherited, and which can only be eradicated by the slaveholders themselves. We have no legal right to meddle with the slave question in any of the *Southern States*, but we have a right to ask for its abolition in the District of Columbia. We have a right to petition our Representatives in Congress to wipe away the foul stain from the capitol of our country, and our Declaration of Independence is a glaring contradiction of our practices, so long as the evil is suffered to desecrate the federal city. We have never published incendiary articles, and in all probability we never shall—but so long as slavery is suffered to smite with leprosy our national temple,&turn its sacred courts into human shambles so long shall we be found advocating its abolition in the District of Columbia. It is at war with the genius of our government—it scoffs at our national declaration, and brands us with hypocrisy before the nations of the earth. It paralyzes the power of our free institutions at home, and makes them a "hissing and a bye-word abroad." It is sheltered under the wings of our national eagle, republican law its protector, republican equality its advocate, republican morality its patron, and republican freemen its body guard. It is a sin in itself apart from the rigors incidental to its administration. It wrests from our fellow men the legacies which God Almighty has bequeathed them—inalienable birth-right endowments, exchanged for no equivalent, unsurrendered by volition, and unforfeited by crime. It derides the sanctity with which reason, religion and law have invested domestic relations—annihilates marriage—makes void parental authority—invites the violation of chastity by denying it legal protection, and bids God speed to lust as it riots at noon day, glorying in the immunities of law. Its baneful influence is beginning to be felt in every part of the Union. At the North the press lowers under a censorship, and the freedom of speech, that glorious privilege of American citizens—is trampled under the feet of a ruthless mob. At the South the mechanic arts and all vigorous enterprise is crushed under an incubus—a thriftless agriculture is smiting the land with barrenness and decay—prodigality, in lavishing upon the rich the plundered earnings of the poor, is accounted high-souled generosity—revenge is regarded as the refinement of honor—aristocracy entitled republicanism, and despotism chivalry. Such is slavery, and such *we* shall ever call it, the loss of a few subscribers to the contrary notwithstanding. We have stopped the gentleman's paper, as we said in the beginning of this article, and if there are any more of our subscribers who think that to tell the *truth* is to be an abolitionist, we shall be happy to stop theirs also.

A Lesson from History.

ALIEN AND SEDITION LAWS.—In reference to the extraordinary doctrines recently put forth at the South on the subject of slavery, the Boston Courier introduces the following practical lesson from our past history:

In the year 1798, a couple of laws were passed, commonly called *the alien and sedition laws*. One was limited to two years, the other to less than three. The alien law gave the President of the United States power to order aliens, whom "*he might judge to be dangerous to the peace and safety of the United States*, out of the country;" all offences against the law to be tried by a jury. The sedition law, among other things, subjected to fine and imprisonment all persons "who shall counsel, advise, or attempt to procure *any insurrection*," or who "shall write, print, utter, or publish, or shall cause, &c. any writing—*to stir up sedition within the United States*." All offences to be tried before a jury; and the truth to be pleaded in defence. These two laws set the South in a flame. They were monstrous, atrocious, abominable. Virginia built an arsenal, and did all but go to war. She sent forth her resolutions. Kentucky followed suit; the government was revolutionized; the party which enacted them driven from power, and from that time to this, branded as aristocrats, monarchists, and enemies of their country.

[From the State Journal.]

Abolition and Slavery.

"*By their fruits ye shall know them.*"—This is a rule of universal application. Apply it to abolitionists, those philanthropists who have nobly dared to plead the cause of the oppressed, and to call on their oppressors to break their chains, and let them go free. Have these men raised mobs to prevent discussion, to break up schools, to tare down houses, to destroy furniture, to trample on the sacred rights of their fellow citizens, to murder and destroy in violation of law and of justice? No such thing. They have exercised in a quiet and peaceable manner, their constitutional rights, have exposed *some* of the horrors of slavery, and have endeavored to press upon the conscience of slave holders the enormity of their guilt, and to persuade them to do justice, to love mercy, and to obey the commands of God. They believe that "*righteousness exalteth a nation, and that sin is a reproach to any people*;" and they have endeavored to prove the former and prevent the latter.

"*By their fruits ye shall know them.*"—By this rule let the advocates of slavery be tried. Have they *not* endeavored to prevent all fair discussion on the points at issue, to raise prejudices against the persons of those who oppose their plans; and to excite the worst passions of the human heart? Has not violence characterized their measures from Maine to Mississippi? By the aid of furious and lawless *mobs*, they have broken up schools, violated the sanctuary of American citizens, destroyed houses and furniture, put in jeopardy the peace of society, violated the good laws of the land, stopped and broken open the public mails, proscribed and murdered in the most brutal manner, such as they were pleased to condemn.—They have set defiance the laws of God and of men, and manifest a determination to perpetuate slavery, and to sacrifice, conscience, law, liberty, and country, if necessary to effect their object.

Now let every good citizen, every reasonable man, every friend of civil and religious liberty, every christian, look at these fruits, and judge righteous judgment. The fruits show the true *spirit* that has produced them, and the fatal effects which must follow, if not prevented by an enlightened public.

AN AGED MINISTER.

New Society on Old Principles.

A CONVENTION *in reference to the colored race*, was held in this city on Wednesday and Thursday of last week. The meeting assembled in the City Hall on Wednesday at 11 o'clock A. M. The notice calling the meeting had been addressed to persons holding that "the system of slavery as it exists in the United States is a system of injustice and oppression, and ought to be abolished," and yet are not satisfied with any plan in operation for the removal of "the evils of slavery"—and persons of this description were invited to come forward and enroll their names. About 60 gentlemen, principally congregational clergymen, and members of their congregations entered their names as members of the convention.—Wm. Ladd, Esq., of Minot was chosen President, and Rev. Edward F. Cutter and Mr. W. W. Woodbury secretaries. A committee was appointed, of which Rev. Asa Cummings was chairman, to draft resolutions, to be adopted by the convention; also a committee, Wm. Ladd, Esq., Chairman, to prepare and propose a constitution for a society for the improvement of the colored race. The convention then adjourned to meet in the vestry of the second parish at 3 o'clock P. M.

At the adjourned meeting the resolutions prepared by the committee, were presented, and after discussion and amendment, were adopted as follows:

Resolved, That this convention respond to the sentiment recently expressed by a large meeting in this city, as also by similar meetings in other places, that "slavery is a great moral and political evil;" and that the right to discuss this or any other subject, is a constitutional right, common to all citizens of the United States.

Resolved, That we recognize the obligation of our Saviour's universal law of love, which requires us to do to others, as we would that others would do to us; and that *masters*, equally with *slaves*, are entitled to the benefit of this law, in all movements relating to emancipation.

Resolved, That we utterly disclaim all right to interfere with the legal relation of master and slave, in any way, except by the exercise of a kind moral influence, and in obedience to that precept of our religion, which requires us to do good to all men as we have opportunity.

Resolved, That the elevation of people of color, in intelligence and moral worth, would have a most auspicious influence on emancipation; and that it is the duty of the community to adopt efficient measures to reform and elevate the colored race.

Resolved, That we will hold ourselves in readiness to co-operate with our Southern brethren in sustaining missionaries and teachers, selected by themselves, to preach the Gospel to their slaves.

Resolved, That this convention tender their sympathies, prayers and efforts to any society formed on slave-ground for the instruction of slaves.

Resolved, That while the eternal principles of righteousness are never to be compromised, an angry, or supercilious, or censorious manner of enforcing them, is an obstacle to their admission by those who need correction, and prevents their desired practical influence.

Resolved, That the recent unnatural excitement alleged to have grown out of the discussion of slavery, and the consequent deeds of violence and blood, the frequency of mobs and the unwarrantable interference with the use of the U. States mail, to which all our citizens are alike entitled by law, are greatly to be deplored and disapproved, and it is obligatory on all good citizens, by kind and conciliating language and spirit, to do all they can to allay the excitement.

In the evening the report of the committee on the formation of a society came up for debate. Among the speakers were Mr. Gurley, Secretary of the American Colonization Society, and Gen. James Appleton, a distinguished member of the Maine Anti-Slavery Society.

Mr. G. thought it inexpedient to form another organization. He thought the colonization society was doing all that could be done with the consent of the slave-holder—or with the safety of the Union. He spoke in eloquent and glowing language of the excitement on this question over the length and breadth of the land.—There was no need of an expression of public sentiment at the North against slavery—it was well known that the North was opposed to slavery—organizations of this kind could avail nothing except to dissolve the Union.

Gen. A. said he was an abolitionist, and because he was, he liked the principles of the proposed constitution. They were abolition principles. He should join the society if formed on the basis of the principles in the reported preamble of the constitution—and he hoped the gentlemen would act understandingly—if they appeared as the advocates of such principles, they must prepare themselves to be denounced as fanatics.

In reply to the gentleman who expressed so much fear that the South would dissolve the Union, he could see no motive they could have for such a course. Would a destruction of the Union make their slaves more quiet—or give them greater facilities to recover those who should run away—or prevent the operation of moral principle—or allay the rebukes of a guilty conscience—he could see no motive that the South could have to dissolve the Union.

To this mode of reasoning there are two objections.

1. In the too common style of disputants, the author takes it for granted, that he and his associates are without all doubt in the right, and his opponents altogether wrong.

2. It seems to assume that even under road to ultimate safety.

Rev. Mr. Pomeroy of Gorham had some hesitancy in going forward to form an organization. Slavery was the greatest *political* question now agitated in this country. Ministers of the gospel should be cautious how they involve themselves in political broils.

Several other speakers took part in the discussion, most of whom advocated the organization. At a late hour the vote to organize was carried. The constitution which was discussed and adopted next day, will be given in our next.—*Zion's Advocate.*

Speech of Mr. Allen, of Huntsville, Ala.,

a slave holder, or the son of a slave-holder,—delivered before the Western Reserve Anti-Slavery Society, Aug. 26, 1835.

Mr. Allen presented a resolution which represented the present situation of the whites and the blacks at the South as one of peculiar interest and danger, and immediate emancipation as the only ground of permanent quiet.

It has been represented as hazardous, he said, to touch the subject of abolition. The discussion of this subject, it was said, portended ruin to the country. But we had seen ruin portending from another quarter of late. He referred to the late contemplated insurrection at the South. Excitement reigned throughout the South—all was agitation, trembling, terror and paleness there. Fear was on the tip-toe to see what would be the result. The South was all in a broil—danger was piled up mountain high.—The plot, was ripe, the train had been laid, and the match was just about to be applied. The whites could not lie down and sleep in peace for fear of being massacred.

He stood up here as a Southern man, to beseech his brethren of the North to have compassion on the whites of the South, and give them no rest, until they should by a mighty effort, extricate themselves from the jaws of the monster which was about to swallow them up. They were sleeping upon a volcano; the craters were already opening, and they were beginning to feel the flame. Dreadful indeed must be the state of things at the South, when such measures as they were pursuing, were resorted to. Committees of vigilance were appointed, and every man, black or white, who fell under suspicion of being implicated in the insurrection, must swing upon the gallows. Even Bible distributers who were convicted of the crime of holding abolition sentiments, became the victims of their vengeance. A young man who was a member of Lane Seminary, with himself, was recently distributing the Cottage Bible in Tennessee, and was caught by one of these committees, convicted of belonging to an Abolition Society in Ohio, and of having in his possession abolition newspapers, stripped, and whipped twenty lashes upon the bare back, and then ordered to leave the State in twenty-four hours. In Mississippi they were hanging men without any regard to law or justice.

He remembered into what a state of consternation the whole south was thrown, at the time of the South Hampton insurrection. In Huntsville where he was, men turned pale and trembled when the news came. In New Orleans, every time a fire broke out, the soldiery were called out for fear of an insurrection among the slaves. The laws with which the slave states were endeavoring to shield themselves against danger, proved how insecure they regarded themselves. They were trying to suppress danger by increasing their pains, but it was all in vain. They might as well attempt to stop up the crater of Etna with a cork. He begged the North to have mercy on the slaveholders of the South, to pour in light upon them, and not suffer them to rush blindfold to destruction.

And then there were the blacks, poor men! They were hung in scores, many of them probably innocent. Who that had a heart to feel, would not pity the slave? The master trod upon his neck, and treated him as a thing which had no rights. Was it not time for us to call upon the South, to give us our brethren? The scenes of his early days came up fresh to his mind. The woman who nursed him in his infancy, and took care of him in his tender years, was a slave. He remembered, with lively emotions, the fruitless longings and despairing sighs of his father's slaves after liberty. And there they lay in their chains, lifting up their eyes to God, and the voice of God was coming down to us, admonishing us to be up and doing. His father's slaves were very unhappy, notwithstanding they were very well fed, lodged, and clothed, and treated kindly in every respect. One of them had said to him on one occasion, "What right has your father to enslave me?" He understood the principles of '76, and they all sighed and cried, and cried, and longed for liberty. He would only particularize the cases of two females, mothers, who had a number of children each, and were kind and affectionate to them. One of them losing a child, remarked that she was glad it was dead, and wished, that all her children were dead. Upon being asked the reasons why she wished her children dead, she replied, that she would rather they were dead, than that they should be slaves. The other lost a beautiful child, and sat weeping in great distress over her loss: under these circumstances he found her, and upon asking her some questions, she replied, that perhaps it was as well that the child was dead, for now it would never know any thing about the troubles of slavery.

If such were the insuppressible longings for liberty, and such the wretchedness and despair occasioned by the want of it among the slaves in a minister's family, where they were treated with the utmost kindness, what must be their condition where their wretchedness and despair were heightened by the cruelty of their masters, as was the case with the great mass of slaves in the South.

He would mention one or two facts which had fallen under his own observation, showing to what cruelties the slaves were continually exposed. He had often stood in his father's door, and heard the sound of the That overseer was dismissed because it was feared he would kill off all the negroes on the plantation.—He had seen a woman laid across a log and most inhumanly beaten, who a short time afterwards became a mother, but her child had gone where slavery did not exist. A slave driver near Louisville, having two women in his drove, who had infants which were troublesome, tore from their breasts these little ones, and sold them in the street for a dollar a-piece. Such was the treatment which slaves frequently received, and all slaves were liable to similar outrages.

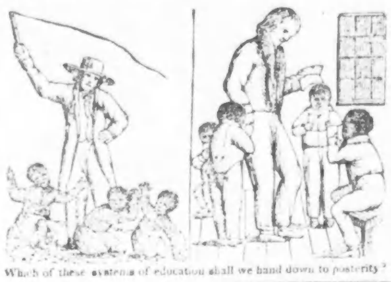
Was it not true then that the situation of both the white men and the black at the south, was such as should excite our compassion, and call forth our efforts in the good cause of immediate emancipation? He saw the storm gathering, ready to burst upon the south—religion was dead, ministers flowing out, and there was a [illegible] at every fireside, and no safety but in emancipation. Should not our voices go up in one great swell to God for help, and roll South in peals which would startle every slave-holder from his slumbers, and make him feel that now is the accepted time, and now is the day of salvation?

To the testimony of Mr. Allen, Mr. T. D. Weld adds the following.

His brother, Mr. Allen, had spoken of the longings of the slave for liberty. He, Mr. Weld, had spent a month in his father's family, when that brother was at home, and he would bear his testimony, that, after travelling much in the slave states, nowhere had he seen slaves receive kinder treatment than in the family of the Rev. Doct. Allen, of Huntsville. And if such were the longings of the slaves where they were so kindly treated, such their quenchless desires after liberty, such their throes of agony under the privation of it, such the thick night of despair which settled down upon them, surrounded, as they were, by so many mitigating circumstances, what must be the wretchedness of the tens of thousands, to whom no tender mercies were meted out!

The following endorsement was on a letter received this morning by a gentleman of this city. "The Postmaster will please suffer this to pass, the same not being inflammatory, incendiary or insurrectionary, in the highest degree." From a little incident like the foregoing, a great deal may be inferred as to public amusement. The writer of the letter in question we understand to be one of the most intelligent gentlemen of Massachusetts. N. Y. *paper.*

The Charleston Courier expresses the following sentiments in relation to the duration of Slavery at the South: "As respects the institution of Slavery, we firmly believe that it will be perpetual in the South; and to say the least, are certain that ages must roll into the eternity of the past, before any scheme of general emancipation can be attempted, with the remotest probability of success."



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: OCTOBER 3, 1835.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent: and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

[For the Herald of Freedom.]

To the Hon. Isaac Hill.

Sir—Having carefully read your speech, at the anti-abolition meeting held in Concord, Sept. 2, I take the liberty to address you on that subject. As the meeting, at which your speech was delivered, was got up to express disapprobation of the *principles* and *measures* of abolitionists, I take it for granted that your remarks had them specially in view; and this being the case I must confess my surprise at the manifest want of information in an individual of your honourable standing, and, as I had supposed, extensive reading. You tell us at the very outset of your speech, that, "Any act of the Congress of the United States for the abolition of slavery would be as nugatory within the limits of a State as would be the act or mandate of any foreign government on the same subject." Pray, Sir, who disputes this? No *abolitionist* certainly. That *you suppose they* do dispute this point, or are *ignorant* of it, appears from your next paragraph: you say,

I name this utter want of power in Congress on the subject of slavery to show the futility of those efforts which have been made from time to time in these States where slavery does not exist, to force Congress into that action which shall affect emancipation in States where slavery has been permitted by law to exist. There has generally prevailed the mistaken notion that Congress had power at once to put an end to slavery.

The "mistaken notion" here spoken of does not exist among abolitionists; nor have any "efforts been made" by them "to force Congress into that action which shall effect emancipation in States where slavery has been permitted by law to exist." Nor have you given a shadow of *evidence* that we have made any such *effort*. Did you really suppose, Hon. sir, that even *your* word alone, without quoting *ours*, would be received as proof *positive* that abolitionists interfere with the right of States on the subject of slavery. Sir, had you read only our declaration of sentiments, put forth at the organization of the American Anti-Slavery Society, you would have been taught a different lesson from that which you appear to have learned. Our *sentiments* have not been hid in a corner, we have published them to the world, they may be known and read of all men. Take the following from that *declaration*—"We fully and unanimously recognize the sovereignty of each state, to legislate exclusively on the subject of slavery which it tolerates within its limits; we concede that Congress, *under the present national compact*, has no right to interfere with any of the slave states, in relation to this momentous subject." Have the abolitionists ever departed from this *declaration of sentiment*? I may safely *challenge* the Hon. Isaac Hill to show that we have; let him, if he can, lay his finger upon a single sentence in our publications to establish such a charge.

Yet you have, sir, in a very "unpatriotic" manner charged abolitionists with "mercenary, unpatriotic, and even treasonable motives!" Pray, where is your *proof*? Must we take your word for this too, without other evidence? You go on to say, that—

The object of the mercenary and the vile who stir the subject of immediate abolition from far other than benevolent intentions—who stir it to introduce fire brands and civil war in the slave States and to effect the dismemberment of this government—may be attained, if the strong voice and the good sense of public sentiment in those States where slavery does not exist shall not stand forth and put it down.

Here you take for granted what remains for [illegible], viz. "that there are abolitionists whose *object*," in stirring the subject of immediate abolition, is "to introduce fire brands and civil war in the slave States, and to affect the dismemberment of the government." Really, I could not have supposed, that a man of your honourable standing would have thus dealt in wholesale charges with no explicit proof! If you and your colleagues in this warfare, are seeking only "the mercenary and the vile," who have the horrible "*object*" in view, that you say, depend upon it, you shall have the hearty co-operation of abolitionists. However, we have not [illegible] evidence that such a warfare is called for, and until we have, we shall leave it to others to "fight the man of straw."

You ask—"Is it not time to show to the world that it is a libel upon the great mass of the people of New England to impute to them the [illegible] of a breach of contract with their brethren of the South?" I ask, in my turn, is it not time to show to the world that anti-abolitionists are continually *libelling* abolitionists, by representing them as disregarding the Constitution, as guilty of—

"that infatuation which sends incendiary publications into the slave-holding States, inducing the slaves to rise upon the families of their masters, and causing mothers at every rustling noise of midnight to hug closer the infant offspring which with both father and mother may be the *immediate* object of vengeance, because *immediate* emancipation is denied."

O. Sir, how could you find it in your heart to bring such unfounded charges against your neighbours. But here you *attempt* to offer some proof. You say—

It has been said, and it will be repeated, that the publications of the abolitionists are innocent in themselves; that they are not intended to excite the slaves to insurrection, but to convince and convert their masters. This is not correct; for it will not be pretended that these publications, if generally diffused in the places to which they are sent, will be confined to the white population.—Indeed they seem to be intended for an order of intellect below that of well educated persons; for as if addressed to the passions rather than the reason, the most prominent objects striking the eye in these newspapers and pamphlets are disgusting pictures,* representing on the one hand the tyrant applying the lash to naked women and children, and on the other the abolitionists school master instructing how to read a well clothed black family. Is it to be wondered that the circulation of such publications should produce a state of exasperation in a virtuous community, ninety-nine in a hundred of whom are entirely innocent of the charges promulgated by such publications; and a higher state of exasperation, when the direct effect of the foul libel is to induce the slave to rid himself of his oppressors by massacreing the whole race of white people?

You give sad evidence that *you* have looked at little more in anti-slavery periodicals than the PICTURES! Had you done differently, you would have shown yourself more just to your opponents. But, "These *pictures* misrepresent the case: they represent the cruelty of one case in ten thousand, and make that the general condition of all the slaves." Where is your *proof* of this last charge? Till it comes, I deny it. I have now lying before me an extract of a letter from a minister of the gospel of that denomination which you call "most respectable, most numerous, and most prosperous," who is not himself one of the least *respectable*, though not an abolitionist; probably, however, because he has not informed himself concerning our *principles* and *measures*, but, like too many others, has taken the *erroneous* statements of our enemies for *truth*. He removed to the South about a year ago: he says, "You may depend that, as a general thing, though there are many individual and honorable exceptions, the *horrid tales* related by the abolitionists with you, are *no* CARRICATURE! they are *too* TRUE *to* LIFE." You conclude this paragraph, by telling us how "*virtuous*" the "community" is at the South, [illegible] are entirely innocent of the charges promulgated by such publications;" and this you say to justify the "state of *exasperation*" at the South. Here you introduce what you please to call an "analogous case." It is as follows—

Suppose the inhabitants of the slave-holding states should raise money to libel our whole people; that they should both in hyeroglyphics and in letter-press print represent our whole community as highway robbers and murderers, or even as thieves, black-legs and sharpers:—that they should so represent us to our children and dependants, so that they might not only scorn and disobey us, but be taught to justify themselves in effecting their emancipation by taking our lives. Would it be any relief to our feelings to be told that those who officiously interfered in our affairs had honest intentions, and were quite sincere in the belief that we were actually as bad and as culpable as they represented us to be?

But your analogy fails in one important point, that of representing these *robberies* and *murders*, together with terrible scourgings as practised upon "our children and dependants:" had you thus stated the case, all would be plain. Are "our children and dependants" such *idiots* as not to know whether such representations are *true* or *false*!! If false, or only occurring in "one case in perhaps ten thousand," would there be any *probability*, that in consequence of such representations, "our children and dependants" would "scorn and disobey us," and think "themselves" *justified* in "taking our lives!!" The South are every day representing *abolitionists* as "fanatics—incendiary—insurrectionary," and almost every bad name they can invent, and in this they are joined by many, very many, men in "high places;" and you, among the rest, represent us as guilty of "infatuation—inducing the slaves to rise upon their masters," as making "efforts" which you compare with "the torch of the midnight assassin!" Yea, the Patriot has accused some of us, of *sowing* "*rebellion* and *treason* in the land!" "Our children" are told that we are to be *mobbed* and *hunted!* More: slave-holders have prepared *rewards* for our *heads*, and would have us kidnapped! Ah, Sir, have you no fears that "*our* children and dependants" will "scorn and disobey us," and "justify themselves in taking our lives!" Would it be a cause of "wonder," if abolitionists were "exasperated!" But I trust, as we have not yet "avenged ourselves," so we shall continue to labour, trusting in that God, who has said, "Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it." "Wo to him, that useth his neighbours service without wages, and giveth him not for his work."

You seem to think that abolitionists, "Are probably not aware that the laws of Virginia and Maryland, in force, in the District of Columbia, and which are older that the Constitution itself, have vested in the people a property in their slaves, and that Congress has not the power to alienate that property without the consent of its owners." Pray, how does it happen that the laws of Virginia and Maryland are *in force* in a district over which Congress has, by the Constitution, "*exclusive jurisdiction?*" Is not this the very thing, in the guilt of which we are all involved, the *North* as well as the South, that, *we the people*, by our representatives, suffer *such* laws to *remain* in force? Has Congress done the unconstitutional act to give up its "exclusive jurisdiction?" Where does the Constitution make the provision for Congress to *relinquish* her *right* to "*exercise exclusive legislation in all cases whatsoever*," over the District of Columbia? I wonder if the Pennsylvania Legislature were "*aware*" of these laws of Virginia and Maryland? and if so, why did they pass in 1828, the following resolve, by an almost unanimous vote?—viz.

Resolved, That the Senators of this State, in the Senate of the United States, are hereby requested to procure, if practicable, the passage of a law to abolish slavery in the district of Colombia, in such manner as they may consider consistent with the rights of individuals, and the Constitution of the United States!" And why, if Congress has no *right* or "power" to abolish slavery in said District, did the House of Representatives of the United States, pass the following, January 9th, 1829?

"*Resolved*, That the committee on the District of Columbia be instructed to inquire into the *expediency* [not the *right*] of providing by law for the gradual abolition of slavery in the District, in such manner that no individual shall be injured thereby!" If Congress is so bound as you pretend by the laws of Virginia and Maryland, still in *force*, why spend *their time* and the *peo-* [illegible] the *expediency* of the "abolition of slavery in the District?" Can Virginia and Maryland, alter those laws that are *now in force*, so as to abolish slavery in the District? and if not, as you say, "Congress has not the power" to do it "without the consent of the owners" of slaves; pray tell us, if those laws are like the laws of the Medes and Persians that ALTER NOT? And if so, where are all our boasts of *liberty* and *equal* right?

I shall notice but one thing more, at present, in your speech. After having come nearly to the close of your flaming philippic, you light down on abolition ground, doubtless, *ignorantly*. You say, "I disapprove it [slavery] in all its forms, and I would rid the country of this deep affliction in any *practicable* way!" Here you meet us before you are aware. But perhaps you will say immediate abolition is *not* a practicable way. How do you know that? Have we ever tried it? Have not other countries tried it and found it *practicable*? Is there any other difficulty, in reality, in it than the want of "the consent of the people themselves where slavery exists?" Abolitionists believe *fully* and maintain the sentiment you have advanced in this paragraph, where you say, "The emancipation of the coloured population of this country can only be effected by the consent of the people themselves where slavery exists." How is this *consent* to be obtained? *Mainly*, we think, by the *power* of *conscience, that* being made to feel, that to hold a *human being* as *property*, as "*goods* and *chattels* to all *intents* and *purposes* WHATSOEVER," is a SIN against God, and ought therefore, like all other sins, to be *immediately abandoned*: and human beings held *as* human beings, under the supervision of good and wholesome laws, protected in the enjoyment of their inalienable rights, among which are life, LIBERTY, and the pursuit of happiness." And if some men's *consciences* are so seared that they are "past *feeling*," we trust to gain their "*consent*" by the *power* of *public opinion*, if we can correct it, *first*, at the *North*—so that, like the temperance reformation, a healthful *influence* may go out from the soundest part of the body, and prove like leaven that shall leaven the whole lump.
GAMMA SIGMA.

Granite State, Sept. 22d, 1835.

Great Anti-Abolition Meeting.

We willingly give place to the following account, furnished by a correspondent, of an Anti-Abolition meeting holden, it would appear, in the town of FREEDOM, [not New-Hampshire, we presume] at which sundry resolutions were adopted, condemning in plain and honest language the course of the abolitionists. We were particularly struck with the bold spirit which those resolutions manifest. They possess the essence of all the other pro-slavery meetings which have been holden at different times in the Northern States, and are well worthy the public attention. We opine they will do mo to satisfy the South than any proceedings wh have elsewhere taken place.

At a very numerous and respectable me ing of the citizens of the town of FREEDOM an vicinity, assembled in *Liberty Hall*, on Tues evening, Sept. 15th, for the purpose of co ering the views and measures of the A Slavery Societies;—On motion of Gen. S— B the Hon. D— M— was appointed President

On motion, ten Vice Presidents were cho

J— B—, Esq., was appointed Secretary, w was assisted by four sub-secretaries;—all them men of note.

On motion of Col. C— H— a Committee fifteen was appointed to report resolutions pressive of the views of the meeting, who s sequently, through the Hon. M— E—, the chairman, reported the following:

Whereas, the Constitution under which live is a great compact between the sev States, by which the North has pledged itse obey the bidding of the South; and wherea is high treason to discuss the justice or po of Southern institutions; and whereas bec all legislation concerning Slavery (which heartily condemn in the *abstract* but which believe justifiable in the *concrete*) is left to slave-holding States, therefore we in non-sla holding States have no right to exert *moral* fluence to bring about its abolition, and where we think it best not to intermeddle with the fairs of others so long as they do not trouble personally,—Therefore

Resolved, That the sentiments in the Decla tion of Independence, "that all men are crea equal; are endowed by their Creator with tain unalienable rights; that among these life, liberty, and the pursuit of happiness," merely a "rhetorical flourish" (*South. Chr. He* of a certain "fanatic" named Jefferson; that they ought in the present age of knowledge and *glory* to be repudiated.

Resolved, That the Declaration in the N. Bill of Rights, that all men "have certain ural, essential, and inherent rights," is bu repetition of this "rhetorical flourish;" "the rights of conscience" are not unalienab and that when a majority are disposed to "ha molest, or restrain" those who come under denomination of 'fanatics,' it is the duty of latter to yield their "person, liberty, and esta to the will of the former.

Resolved, That we view the formation of societies whose object is the support of "rhetorical flourishes," such pretended righ as operating unfavorably on the South, as culated to destroy the "fraternal lies which b us together."

Resolved, That we consider the publication such periodicals as advocate those pretend rights, for instance, the Emancipator, Herald Freedom, and Anti-Slavery Record, "injurio to the cause of freedom, serving only to ri tighter the chains of the slave."—(*Henniker R olutions, Aug. 31.*)

Resolved, "That it is just as competent to a independent community to enact, that a *porti of its population shall be slaves* as to provide law, that the contracts of a minor shall be vo that minority shall cease at 18 or 21 years age.—(Writer in Bost. Cour. Sept. 4.)

Resolved, That we are astonished that "som of the advocates of Abolition Societies mainta that the duties of religion and morality tran cend those which result from Constitutions an treaties."—(H. G. Otis's Speech at Boston.)

Resolved, That we "cannot find in the Chri tian Scriptures any prohibition of Slavery, a are warranted by the opinions of much bett judges that none such can be found."—(Ibid.)

Resolved, That the "duties of alleviating burdens of the wretched, of visiting the capt and procuring freedom for those who are bonds, though of a high and imperative chara ter, are of necessity indeterminate and depende on circumstances.—(Ibid.)

Resolved, That whereas "a reward of $50 stands on the Journals of Georgia, offered any man who will deliver Garrison, the Ab tionist to the Sheriff of Georgia," we conside "it would be a good speculation to send th fellow to Savannah in a cage."—(Boston Co Gaz. Sept. 11.)

Resolved, That we approve of the requisiti of the Richmond Whig, viz. "The people of th North must go to *hanging* these fanatical wretches, if they would not lose the benefit of Southern trade; and they *will* do it; for Nor ern people will never sacrifice their lucrati trade, *so long as the hanging of a few* THOUSANDS will prevent it."—(Richmond Whig.)

Resolved, That a Committee of five be appointed to repair to Massachusetts, to look u the old Statutes of that State, while a Colo by which the Quakers were hung, and adop them to present exigencies.

Resolved, That we will petition our next Legislature for the enactment in this State of th old SEDITION law, which passed the two hous of Congress in 1798, and became a law in th reign of John Adams.

Resolved, "That while we would resist an infringement of the freedom of Speech or of th PRESS (9th Concord Anti-Abolition Resolution yet we commend the Stage Drivers for throwin out into the street the bundles of the Herald o Freedom.—(N. H. Patriot, Sept. 14.)

Resolved, "That we deprecate all riotous an tumultuous assemblies, all violent proceeding and outrages upon persons and property, an all illegal notions of exacting summary justice in any mode not sanctioned by law," (Resolution at Concord Anti-Abolition meeting) excepting when directed against *Abolitionists.*

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* Mr. Hill complains of pictures. We wonder if he ever saw the coat of arms of Virginia, which appears every week at the head of the editorial columns of the Richmond Whig and other Virginia papers. If he has—he has seen a picture far more inflammatory than any which have decorated the publications of abolitionists against which he inveighs. It represents a freeman standing on the neck of a prostrate tyrant, with a weapon of death ready to plunge into his bosom. A broken chain lies on the ground at his side—"*Sic semper tyrannis*"—(thus always to tyrants)—is inscribed above, which needs not the tongue of a white man to interpret to the slave, thus: "Slaves, cut your masters throats." The engraving and inscription are decidedly insurrectionary and treasonable, the latter none the less so for being in Latin, for the slave can read it as readily as though it were written in plain English.—The picture explains the motto. —ED. HER.

Resolved, That "women are not safe counsellors in political matters," (N. H. Statesman) and that as the breaking up of households, the buying and selling of men, women and children, the violation of domestic ties, the plundering of the holiest affections of woman's heart, the degradation of the mind, the deprivation of the Bible from two millions of souls, and the ignorance and heathenism of one-sixth part of the population of this country, are mere "political matters;" therefore, the ladies had better be managing the affairs of their kitchen and daries, than pleading and laboring for their sisters in bonds.

The meeting then adjourned to meet the following day at Canaan, to assist in dedicating to the god of ignorance, peejudice, and RUIN, the academy in that place.

[For the Herald of Freedom.]

A REVIEW

of the several resolutions passed by the Maine Annual Conference, at its late session, on the subject of Slavery.

A careful attention to these resolutions cannot fail, I think, to convince the intelligent and candid reader that a majority of that Conference are opposed to Slavery ONLY "in the abstract."

They were evidently drawn up by a skillful hand and designed, under the sanction of that respectable body of Christian ministers, to answer a two-fold purpose. First, to satisfy the community, already sufficiently awake to demand an expression from that body of ministers in relation to that important subject. And, secondly, to dispose of the matter in such a way as to induce the public to believe that no farther action is proper in the north; and thus put the subject to rest.

Let us now look at the resolutions in question. The first says "that we are as much as ever convinced of the great evil of slavery."

Why not have said the great SIN of slavery? Did a majority of that body of intelligent christian ministers seriously doubt whether it were a sin or not? This we can hardly believe. And yet they appear designedly to avoid saying it. This was the very point to be decided in the community. On this point an expression was sought most earnestly. But as the point was evaded under such circumstances, it gives quite a different signification to the resolution and makes it mean that slavery is something else than sin.

The 2d resolution accords perfectly well with the foregoing definition of the 1st. It declares that as citizens of the United States residing in non-slave-holding States, we are not responsible, politically or morally, for the existence or continuance of slavery in slave-holding states."—Why this adroit transition of the whole Conference from their official capacity as christian ministers met to transact business for the church, to that of mere citizenship in order to pass judgment upon the "great evil of Slavery." Did not our brethren in the east know that this *great evil* exists extensively in the church, over which they in common with other Conferences extend a spiritual jurisdiction? Will our brethren contend that in their relation to the church, they are not morally responsible for slavery in the Church? This they have neither confessed nor denied, but have preferred to speak of the evil as a political one, and of their responsibility as citizens only. And here; how exceeding guarded in defining the limits of their non-responsibility. Why did they not refer to the existence of Slavery in the District of Columbia and the Territories? Did they not know that those civil divisions of the Nation are subject to the entire jurisdiction of Congress? As they could not disclaim all political responsibility in reference to THEM, it seems they choose to take no action upon them, and thus give the subject a decent "GO BY."

The 3d and 4th resolutions assign some apparently grave reasons, no doubt quite satisfactory to them, for not agitating this exciting subject. 1st, the great "danger of dividing the union of States." If the union of the States is in jeopardy, is not Slavery itself the cause, rather than any moral effort to abolish it? May we not justly apprehend much greater danger to the Union, and to some of the States themselves, from the continuance of the evil, than from any or all the attempts that are made to forsake it? 2nd. Lest they should "denounce as grossly wicked and immoral some portion of their brethren in the ministry and membership" of the church. But is the sin of slave-holding a less gross snd wicked immorality, by neglecting to pass judgment upon it? And can we hope that it will ever be done away until it is *arrested* and *condemned* by public opinion as a great sin against God? If this is to be done, who will have the moral courage to take the lead in this contest if Watchmen on the walls of Zion shrink from the attack?

The 5th Resolution speaks of a willingness "gladly to co-operate" with others in doing *a great deal* for the benefit of the whole colored race both bond and free in America and Africa. But let the reader judge whether the numerous *provisos* either expressed or implied in the article will not be likely to paralyze all efficient exertions.—1st, The measures must be "peaceable;" that is, they must meet with no opposition. 2. "Consistent" with their "sense of duty as above expressed." That is they are not responsible for the existence or continuance of slavery, &c. 3d. So far as admitted "by existing local laws." That is they must obey the laws of man at any rate.

The 6th Resolution expresses a most deep conviction of their solemn duty as ministers of the sanctuary, and especially of the Methodist E. Church who had been ordained elders, arising from their solemn promise at the holy altar, to "maintain and set forward quietness, peace and love among all christian people," &c.

All must agree that this is a great and solemn duty. But who will contend that these sacred ordination vows bind an elder in the Church of God to hold his peace in reference to any great and crying sin of the land? When he sees from his watch-tower the great abomination already come, not into the Nation only, threatening our civil institutions, and sapping the foundations of the Government, but even into the bosom of the Church, extracting the blood of her spiritual life? must he keep silence? Will the seal of his ordination vows be brought forth and placed on his lips, when the language of his commission commands him to cry aloud and spare not, &c. (See Isa. lviii: 1.) Can any holy man of God feel himself TRAMMELLED in the rights of every Christian's conscience to reprove sin wherever he finds it, and THAT by his vows of ordination? What ordained elder understood it thus at the time of ordination? Nay, what good man would ever have consented to be ordained at so great a sacrifice of principle? Does not every man of God buckle on the harness for such a contest whether he is to meet it in the church or out of the church?

We grant that he has no right to "inveigh against the doctrine or discipline of the church" of which he is a member. But does not every Methodist preacher know that the Discipline of the Methodist E. Church condemns Slavery in her General Rules as incompatible with even penitence for sin? Had these rules been kept according to the letter and spirit, we doubt not there had been at this time less cause of regret among us for attempts to *evade* and *mend* them, and much greater harmony in our efforts to remove the "great evil of slavery" elsewhere.

AN ABOLITIONIST.

East Salisbury, Aug. 29, 1835.

[For the Herald of Freedom.]

Objections to Modern Anti-Slavery.

"The good old patriarchs, Abraham, Isaac, and Jacob, had servants bought with their money, and born in their houses, yet in no scripture record is found any censure, expressed or implied by Jehovah, with whom is no variableness neither shadow of turning, in all his intercourse with them. Hagar, even after she became the wife of Abraham, and was hardly dealt with by Sarah, was commanded by an angel to submit herself to her mistress. Had Jehovah viewed Slavery a crime of as deep a die as modern abolitionists, he at least deemed it not "*expedient*" to abolish it, and no doubt for wise and sufficient reasons."—*N. H. Obs.*

Now this is a singular reason for being opposed to *modern* Anti-Slavery. Does not this writer know, that the servitude rendered to the good old patriarchs, Abraham, Isaac, and Jacob, was not *Slavery* as defined by modern Abolitionists, and as it now exists in our country? He professes to have read Jay's Inquiry—Phelps' Lectures, and many other works on the subject of slavery. But he must, I think, be one of those who read but can't understand, if he supposes anti-slavery men are opposing such slavery (if slavery it be called) as existed in the families of the ancient patriarchs.

How many thousands of times do abolitionists need to tell their opponents, that it is *American* Slavery that they are opposing,—a slavery which consists in holding the bodies and souls of men as mere property, and treating them, not as *persons* but as *things*, not as *men* but as *brutes!* This is slavery. This is the system of iniquity and blood, which modern abolitionists are opposing and which they are determined to oppose, "while life and breath and being last."

It is really sickening to see with what diligence the opposers of abolition are striving to justify slavery from the Bible—that book which directs men "to love their neighbors as themselves."

What if Abraham *did* have servants, and "in no scripture record is found any censure?"—Does this prove that American Slavery is right? Preposterous! In the

1st place, Abraham's servants were treated as *men;* as members of his family, enjoying all the social and religious privileges of children. They were his stewards, had the care of all his goods, and were made his familiar friends and confidants; to one of them he even committed the responsible and delicate office of selecting a wife for his son. (See Gen. xxiv.) Nor does it appear that he required his servants to labor any more than he himself labored. (See Gen. xviii: 5–8.) When he went to war, they were his soldiers and he the commander. (Gen. xiv: 14.)

Abraham was a kind of Prince, and in the then rude condition of society, when the lives of men were greatly exposed, from the unceremonious attacks of their enemies, there were persons who chose to put themselves and their families under the protection of Abraham; and these were called his servants. Some of Abraham's servants were bought with money; that is to say, they were bought as to their *services*, but were never considered as relinquishing their rights as *men*, any more than hired men are; or than soldiers of a regular army are, who are *bought* as to their *services*, sometimes for a specified number of years, and sometimes for life. We read in the scriptures of Hebrew servants, that were bought with money. But at the end of six years, they were to be at liberty. (See Ex. xxi: 2.) "If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing." Thus what we should call *hiring* a servant for six years, is here called *buying* him. But, in the

2d place;—Suppose, just for the sake of argument, that Abraham was a slave-holder in the *American* sense of the term, and that he was guilty of sustaining just such a system of slavery as now exists in these United States, and "in no scripture record was found any censure,"—would this prove that it was right? By no means. Abraham was guilty of having offspring by his maid, and "in no scripture record is found any censure." But does this prove that it was right? and that similar conduct would be right in us? Abraham was guilty of repeatedly denying his wife, and thereby exposing her to the brutal lusts of the heathen, and God has recorded no censure against him for it. But does this prove that it was right?

We are gravely told by this writer, that Hagar "after she was hardly dealt with by Sarah, was commanded by an angel to submit herself to her mistress." What if it was so? Is this any evidence that slavery is right? Christ directed his disciples to submit to persecution.—but did this prove that persecution was right? He said, if a man smite thee on thy right cheek, turn to him the other also. But does this prove that assault and battery upon an innocent person is right? He said, Him that taketh away thy cloak, forbid not to take thy coat also. But is this a good argument in justification of robbery? Just as good as all the arguments which plo-slavery men get from the Bible in favor of American slavery.

P.

[For the Herald of Freedom.]

Wicked will out.

MR. EDITOR,—It has been uniformly the retort of the Colonizationists to the advocates of Anti-Slavery, "we are as much opposed to slavery as you are." And it was the boast of the editor of the N. H. Observer a few weeks since that the friends of Colonization in this State could now boldly pursue their object without the imputation of being pro-slavery. But how has it turned out? Are not the anti-abolition meetings which have been held in Concord and other places composed generally of Colonization men? Do their resolutions and despotic denunciations of Anti-Slavery principles show them to be opposed to slavery? Look at our Honorable Senator Hill, in his long waisted speech against the abolition of slavery even in the District of Columbia, and his ignorant pretence that Congress has no right to legislate on that subject in a district where they have the exclusive control.—Behold also the conscientious, good Mr. Fletcher backing up the vituperations and scurrilous misrepresentations of Mr. Hill in regard to the abolitionists. He too in his zeal would exert his influence to quiet the consciences of the Southern slave-holders and to perpetuate the greatest abomination in the land.

Men are either in favor of slavery or against it. And how perfectly ridiculous it is for them to say in a public meeting or elsewhere, that they are opposed to slavery, and yet resolve to silence and trample in the dust all who hold the opinion or advocate the duty of emancipation. Every man of intellieence knows, or rather ought to know, that the Abolitionists simply hold the sentiment that slavery is a sin and therefore ought to be abandoned. The head and front of their offending is, that they propagate this sentiment. And who, suppose ye, are offended with this sentiment and with its dissemination? It is the Southern slave-holders and slave-traders. They make the welkin ring with their rage against such a sentiment. Their consciences are pricked and they show their resistance by kicking against the North. But not the Southern slave-holder and slave-trader only are offended with this sentiment. The Northern politician, and Colonizationist and every Anti-Abolitionist in the Union take offence. But they say, "we are as much opposed to slavery as you are, but we abhor the measures of the Abolitionists." A strange way indeed such men have of showing that they are opposed to slavery. They show it by resolving that they will stand by the slave-holder and defend his conscience from the shafts of truth which are sent forth from Anti-Slavery Societies. They do the same as to say to every Southron, hold on to your victims for the present,—and though we don't approve of slavery in the abstract, yet we will justify *you* in your cruelty and condemn the Abolitionists. "Abhor the measures of the Abolitionists." But their measures consist simply in propagating the sentiment, that slavery is a sin and therefore ought to be abandoned. Is there any thing horrible in this? Is this treason against the Union, the Constitution, or the Bible? Do they for this deserve to be mobbed and Lynched and quartered? Where are now the Colonization men, so much opposed to Slavery—such staunch friends of the Negroes? Are they all dead or are they all turned politicians to legislate abolitionists out of existence by mob law and thereby to quiet the conscience and the wrath of the Southrons? "It is said the Colonization cause is 'going ahead' fast these days." I think so too. It seems to be passing on in a whirlwind and making fine sport for the Southern task-masters. They may well laugh in their sleeve to see their northern confederates deny their conscience and come to their aid at their beck.

OMICRON.

[For the Herald of Freedom.]

MR EDITOR:—It would be gratifying to the public to know who paid the expense of the Anti-Abolition meeting in Concord streets on night of the 4th ult. The expense of the meeting on the evening before, at which the great and honorable men of your town attended, was probably small. But it must cost something to make an effigy and lynch it, and to fire a great gun forty or fifty times. Who footed the bill? Did the Senator, the Esquire, and the Colonel make up a purse? If you cannot, perhaps the Patriot can inform the public. Who will say now that the resolutions and speeches of great men against the abolitionists do not abet and promote mobs? Their effect is well illustrated by the story of the Quaker and the dog. The dog stepped into the Quaker's house, but he did not steal any thing. The Quaker said to him, "I will not kill thee, but I will call thee bad names." So he turned the innocent animal out and cried "mad dog, mad dog." Upon this, the neighbors took the hint and seizing their arms shot the poor dog dead in the street.

QUID?

Slavery.

The "New Orleans Observer" says it is under the imperious necessity of excluding the discussion of this subject altogether from its columns. If the Christians of Louisiana and Mississippi, cannot bear the discussion of this subject, they may as well give up their religious newspaper altogether, it will do them no good.—*St. Louis Obs.*

What will the Christians of New-Hampshire say to the above? If they cannot bear the discussion of slavery, will their papers do them much good? We wist not. As long as they stand aloof from an open and fearless discussion of one of the greatest moral questions which ever concerned a nation; while by their silence they sanction a bloody system of oppression and outrage; essays on points of abstract ethics, however learned or eloquent, will prove nugatory and inefficient. Only two of the religious newspapers in this State take a proper stand on the subject of slavery. They are bold and decided, and are an honor to the sects which support them; and we are bold to say, that those two papers will awaken more genuine, heart-reaching morality, more pure benevolence, more Christian sympathy and kindness, more sincere love to God and their fellow men, than a score of such timid, compromising papers as the New Hampshire Observer, and Concord Monitor.—If the Christians of New-Hampshire cannot bear the discussion of this subject, they may as well give up their religious newspapers altogether, they will do them no good.

[For the Herald of Freedom.]

Morality of Col. Barton's Paper.

MR. KIMBALL,—Col. Barton has given another *specimen* of the *morality* of his paper, Sept. 21st. The article is headed "*George Storrs.*"—The Col. says: "We have been aware that for the last ten months George Storrs has been about the State amongst our subscribers libelling the character of the Editor of this paper, and urging its discontinuance."

I pronounce the above charge to be a *libel:* and I challenge Col. Barton to produce any *proof.* Has he had so many discontinuances from moral people that he thinks there is no other need of proof? Col. Barton next says, that my article in the Herald of Freedom, Sept. 19th, "Is filled with falsehoods and misrepresentations." This is like the generality of charges brought by anti-abolitionists—a wholesale charge *without proof.* If my article was "*filled* with falsehoods," why did not Col. Barton quote my words and show them to be false? Why does he go back and take up a worn-out slander about President Fisk's Temperance Address, and charge me anew with being "so dishonest and reckless as to take" that "address, erase the word Temperance and insert 'Anti-Slavery' and palm it off as that gentleman's opinion of Anti-Slavery?" Did not Col. Barton know, that that vile slander had been long ago refuted? Why, I ask, if the article of mine to which he refers in the last Herald is "*filled* with falsehoods" does he not quote from *that*, instead of resorting to such an ungentlemanly and immoral course as he has in reference to the "address?"

Col. Barton next says, that I was "brought up a *federalist* of the straightest sect." What if I was? If the Hon. Isaac Hill spoke the truth, in 1828, I was then a *sound Jackson man*, for he so published me in the Patriot, and I have not *altered my politics* since.

Once more,—Col. Barton says: "It does not surprise us that such an individual [as George Storrs is represented to be by the Col.] should assert that the venerable and respected JOHN BRODHEAD, now and for many years a subscriber to our paper, had discontinued it, on account of its immoral tendency." My own words are:—"If I am not mistaken, that *moral* character of said paper [viz. the Patriot] caused some moral people in N. H. to discontinue it, and among them, perhaps, we might place "Rev. John Brodhead" himself, who *discontinued* said paper two years ago." That Rev. John Brodhead did *discontinue* the N. H. Patriot *two years* ago, I do *know*. He addressed *me* a letter, requesting me to call at the Patriot office, have his paper discontinued and pay up arrearages for him; which I, accordingly, did, and took Col. Barton's receipt. Whether Rev. John Brodhead *now* takes said paper, I know not. I stated a *fact* to which I was *knowing*, that he did *discontinue* it; and I had reason to *think*, by the remarks of a Jackson man in this town, at the time, that father Brodhead did dislike its *moral* character. If Col. Barton wishes for further *proof* that some of the first Methodist Ministers in this State, who are *undoubted* Jackson men, have said, that if he did not cease to publish such *infidel* pieces, as have from time to time appeared in the columns of his paper, *they* would set their 'faces against it'', I can, probably, furnish such proof as soon as he will care to see it.

The Col. says, that I called the anecdote 'picked out' of his paper, 'editorial.' My language is, "Editorial, for all that appears to the contrary." Is not this true? No credit was given to any other paper for it. Take then the whole article of Col. Barton's, headed 'George Storrs,' and we have an '*editorial*' *specimen* of the *morality* of his paper. Now if our Methodist friends' will suffer *any* paper,—I care not of what *political* party, of such a *moral* character to be read by their children, I think they are not acting *consistently* with their daily prayers that they may *not* be led into temptation, and that they are *not* "training them up in the nurture and admonition of the Lord."

Col. Barton concludes his article with this quotation,—"We meet again at Phillippi." I will conclude mine by saying, "We meet again" at the bar of God.

GEO. STORRS.

Granite State, Sept. 23, 1835.

[From the N. Y. Evangelist.]

THE REAL FEARS OF THE SOUTH.—The editor of the Washington Telegraph, Gen. Duff Green, is a frank and consistent advocate of "Southern Institutions," and a bold denouncer of every thing that threatens their perpetuity and prosperity. He is of course dissatisfied with the New-York meeting, because the manner in which the question of slavery is "treated by those who profess to be *friends of the south* is calculated to do us *more injury* at the south than that pursued by those whom they denounce as our enemies." We believe the time will come when our southern brethren will find out who are their real friends, those who for their good and at great sacrifices and hazards tell them the truth, or those who for selfish purposes flatter and blind them. The Telegraph discloses the true ground of alarm at the south; it is the fear that abolition principles will be embraced and acted upon by conscientious slaveholders at the south, and the certainty that as soon as this begins, slavery is destroyed. Let those who are opposed to slavery read the following, and say whether they can resist the conviction that abolitionists have adopted the plan of operations that its friends admit will soon accomplish the end, by the *power of truth over the conscience?* Read what the Telegraph says.

"We hold that our sole reliance is on ourselves; that we have most to fear from the gradual operation on public opinion among ourselves, and that those are the most insidious and dangerous invaders of our rights and interests, who coming to us in the guise of friendship, endeavour to persuade us that slavery is a sin, a curse, an evil. It is not true that the south sleeps on a volcano—that we are afraid to go to bed at night—that we are fearful of murder and pillage. Our greatest cause of apprehension is from the operation of the morbid sensibility which appeals to the consciences of our own people, and would make them the voluntary instruments of their own ruin.

As faithful advocates of the interests of the south, we are bound to go further. We are bound to tell them that the meetings held in the large cities of Boston, Portland, New-York, and Philadelphia, have been the result of the peculiar state of political parties, stimulated by the pecuniary interest connected with the commerce of the south. And we warn the south, and we refer to all that has been written, and said, and done upon the subject, to verify what we say, that there is no party at the north that justifies the slavery of the south—that all parties are compelled to use the language of the Boston resolutions, to hold it in abhorrence. That the only hope that the south have for the protection of their property, or the preservation of the Union, is to be united among themselves—to distrust those men who make merchandize of the south in the political market—to enact exemplary punishments against those who disturb the public peace by publishing incendiary matter and to urge the northern states to do the same."

Exposition of the Anti-Slavery Society.

We extract from the New-York Observer the Exposition of the views of the Executive Committee of the American Anti-Slavery Society.—We can find no sentence in it, which "dying they need wish to blot." Should it be admitted that some individuals through misapprehension of the views of anti-slavery men, or through honest zeal, have said and done some things unadvisedly, it is no more than may be said of every cause with which humanity has any thing to do. If this exposition is intended to correct the views of the opposers of universal emancipation in relation to the principles of Anti-Slavery men, we presume it will fail of accomplishing its object.—Those who actively engage in removing any public abuse, or in destroying any particular sin, must expect to suffer misrepresentation and persecution. We hope that our brethren who lead the van of this great cause of God and two millions of their oppressed and benighted fellow-creatures will not be intimidated by the troublesome aspect of the times to compromise an iota of their principles, or to deviate a line from their direct action upon the system of Slavery. Next to the sin of not fearing God is that of fearing man. In England, if Granville Sharp, Wilberforce, and other benefactors of their race, had feared the opposition, which for a time nearly overwhelmed them, the slaves in the British dominions would not now have been enjoying liberty and the gospel. If the ancient Confessors and martyrs had feared the power of Rome or the hostility of wicked men in their war against idolatry, we should probably now have been worshipping idols. So long then as the Executive committee of the American Anti-Slavery Society act in consistency with the principles of the Bible, and the constitution under which we live, let them go forward in the fear of God and he will take care of them, and also of those who would do them injury.—*Ohio Obs.*

ANTI-SLAVERY PUBLICATIONS.

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BIRNEY on Colonization,	4

☞ For Sale at the Herald of Freedom Office, Merrimack County Bank Building.

POETRY.

[Without any hesitation we ascribe the authorship of the following article to the eloquent pen of JOHN G. WHITTIER of Haverhill.]

[From the Boston Courier.]

Stanzas for the Times.

Is this the land our fathers loved?
The Freedom which they toiled to win?
Is this the soil whereon they moved?
Are these the graves they slumber in?
Are *we* the sons by whom is borne
The mantles which the dead have worn?

And shall we crouch above these graves,
With craven soul and fettered lip?
Yoke in with marked and branded slaves,
And tremble at the driver's whip?
Bend to the earth our pliant knees
And speak but as our masters please?

Shall outraged nature cease to feel?
Shall Mercy's tears no longer flow?
Shall ruffian threats of cord and steel,
The dungeon's gloom—the assassin's blow,
Turn back the spirit roused to save
Our Truth—our Country—and the Slave?

Of human skulls that shrine was made
Whereon the priests of Mexico
Before their loathsome idol prayed—
Is Freedom's altar fashioned so?
And must we yield to Freedom's God,
As offering meet, the negro's blood?

Shall tongues be mute, when deeds are wrought
Which well might shame extremest Hell?
Shall freemen lock th' indignant thought?
Shall Mercy's bosom cease to swell?
Shall Honor bleed?—Shall Truth succumb?
Shall pen and press and *soul* be dumb?

No—by each spot of haunted ground—
Where Freedom weeps her children's fall—
By Plymouth's rock—and Bunker's mound
By Griswold's stained and shattered wall—
By Warren's ghost—by Langdon's shade—
By all the memories of our dead!

By their enlarging souls which burst
The bands and fetters round them set—
By the FREE PILGRIM SPIRIT nursed
Within our inmost bosoms, yet,—
By all above—around—below—
Be ours th' indignant answer—NO!

No—guided by our country's laws,
For truth and right and suffering man,
Be ours to strive in Freedom's cause,
As Christians *may*—as freemen *can*!
Still pouring on unwilling ears
That truth oppression only fears.

What—shall we guard our neighbor still,
While *woman* shrieks beneath his rod,
And while he tramples down at will
The image of a common God!
Shall watch and ward be round him set
Of northern nerve and bayonet?

And shall we know and share with him
The danger and the open shame?
And see our Freedom's light grow dim,
Which should have filled the world with flame?
And, writhing, feel where'er we turn,
A world's reproach around us burn?

Is 't not enough that this is borne?
And, asks our haughty neighbor more?
Must fetters which his slaves have worn
Clank round the Yankee farmer's door?
Must *he* be told, beside his plough,
What he must speak, and *when* and *how*?

Must *he* be told his freedom stands
On Slavery's dark foundations strong—
On breaking hearts and fettered hands,
On robbery and crime and wrong?
That all his fathers taught is vain—
That Freedom's emblem is the chain?

Its life—its soul, from *slavery* drawn?
False—foul—profane! go—teach as well
Of holy Truth from Falsehood born—
Of Heaven refreshed by airs from Hell!
Of Virtue nursed by open Vice—
Of Demons planting Paradise!

Rail on, then, 'brethren of the South'—
Ye shall not hear the truth the less—
No seal is on the Yankee's mouth,
No fetter on the Yankee's press!
From our Green mountains to the sea
One voice shall thunder—WE ARE FREE.

A FARMER.

MISCELLANY.

The Field of Waterloo.

[From a correspondent of the N. Y. Observer.]

BRUSSELS, July, 1835.

I have just returned from Waterloo. The distance from Brussels is twelve miles. The road lies, nearly half the way, through a very thick and tall beach forest. At the time of the great battle, it was much more extensive than it is now. Large tracts of it have been recently cleared up, and the process of bringing the land under cultivation, in its various stages, reminded me more of what every one meets with in the newly settled parts of the U. States, than I ever dreamed of seeing in one of the old countries of Europe. The road, as might be expected, perhaps, is exceedingly infested with beggars, of both sexes and of all ages. And while you are two or three miles from the place you may expect to be met by from two to a half dozen guides, who not only tender their services but insist upon showing you the field of battle. One of these ran nearly half a mile by the side of our carriage, till another, whom we had been told was much better acquainted with the field, made his appearance, and the former gave up the chase. As you come a little nearer, women and children sally out with maps, and plans, and *relics*; and you can no more shake them off than—I was going to say what? One wants to sell you a bullet, another offers you a grape shot, another a brass eagle, such as the French cavalry wore upon their helmets, another a small piece of a bomb-shell, and so on. One little interesting girl, in particular, who met us with some small trophy, seemed so anxious to *trade*, that I was vexed with the lazaroni, for having got away all my sous before she came up. The only relic which I brought away was a piece of charcoal from the ruins of the farm house of Hugoumont, that was burnt, full of the wounded, during the engagement. This I value the more, as I felt quite sure it was not manufactured for the occasion.

In some respects the field of Waterloo has undergone considerable changes since the battle. A part of the forest through which Blucher brought his Prussians into the action has been cut down, as also has another small forest on the right wing of the British army, where the battle raged with the most horrible fury and slaughter. But the greatest alteration has been made by the erection of an immense mound, or rather pyramid of earth, very near the British centre. To build this pyramid, which is nearly one third of a mile in circumference at the base, and about two hundred feet high, the ground has been taken away, to the depth of several feet, for a great distance, so as to reduce the most commanding point of Wellington's position to a dead level. This, it is said, military men regard as a kind of sacrilege which they will not soon forget nor forgive.

At first I felt a little inclined to complain of it too; but when I came to ascend to the top of the mound, and to see what a perfect map there lies spread out before you of the whole scene of action; and especially when I came to look eastward and westward and northward and southward, over one of the most fertile and lovely landscapes that ever my eyes beheld, I confess I was glad the pyramid had been raised, even at whatever expense of military taste. Upon the top of the mound is a square stone pillar, or rather a high pedestal, surmounted by an immense lion, resting one foot upon a globe, and presenting a fine appearance, not only from the plain below, but from a great distance in every direction.

Every one who has the heart of a christian or a philanthropist within him, will readily conceive, that as I stood over this grave-yard of two mighty armies, and looked first at the ground, and then at the place of battle, I was oppressed by such a throng of rushing thoughts, as can never be adequately expressed, and that when I descended from this watch-tower of death, and walked slowly away, I could not help exclaiming, O Lord what is man? What is he in his ambition, in his wrath, in the pride of his power, in his cruelty to his own flesh, and in his contempt of the law and authority of his God.

Here, it has been said, was the great battle of emancipation fought on the 18th of June, 1815. Whether it was such, I shall not now stop to inquire. Sure I am that the results of that murderous conflict have not answered the expectations of many enlightened christian patriots who rejoiced in the mighty downfall which it immediately occasioned. And is that really the very spot on which the most remarkable man of his age staked his diadem, and in the defence of which so many thousands of the bravest of the brave poured out their blood? Is it true history or is it fable that I have so often read? How calm and peaceful is every thing now, as if the breath of mortal strife had never caused so much as a leaf to tremble! How bright is that sun which looks down upon it to-day! Did the instruments of death never intercept those beams? Did the sun of Waterloo ever mourn over the carnage of a great battle? Now, in conscious security, the peasantry are there at their work. The ripening harvest is there, and soon will the reapers be there, to gather it in, and return with joy, bringing their sheaves with them.

But the truth cannot be controverted.—Aceldama is the proper name of that field. For there, two mighty armies met, steel to steel. There, flying from rank to rank, went forth the dreadful note of preparation; and the war-horse 'pawed in the valley, and went on to meet the armed men.' There broke forth 'the thunder of the captains, and the shouting, and there were the garments rolled in blood.' There was the shock of those veterans who had conquered Europe on one side, and of those lion hearts which, from the cliffs of their own little island, had bid defiance to the conqueror on the other. There raged from hour to hour of awful uncertainty, that iron storm which threatened to beat down every living thing into the dust. There thousands upon thousands fell to rise no more. From that gory field went up the voices of the wounded and the dying, and entered into the ears of Him who hath said, 'Vengeance is mine, I will repay, saith the Lord.' There the victor in a hundred battles, played his last game—for at the close of that day the star of Napoleon went down 'into the blackness of darkness forever.' 'It was a glorious battle!' so said the warrior, so said the politician, so said the moralist, so said the republican, so said the christian, so said the united voice of Europe and America. But as a christian, as a philanthropist, as a man, I protest against this decision. Before heaven and earth I *protest against it*. There is no true glory in slaying *forty thousand men* in one day, and maiming as many more. That terrible battle ought never to have been fought. Does any one come here and say it was necessary? Who, I demand, created that necessity? It was the work of man and not of God. Nothing but human depravity could ever have made such a battle necessary. I do not undertake to decide where the guilt lay. That is quite another question. But war is an incarnate demon. War is wholesale murder, and it is impossible for murder to come from him who hath said, Thou shalt not kill. The field of Waterloo ought never to have been heard of by the civilized world; and were the principles of the christian religion to control councils of states and kingdoms no such murderous conflict would ever again disgrace the pages of history.

But still it was a glorious victory! It was glorious to be wounded there, to die there; and to be buried there was to sleep in the bed of glory! It was glorious intelligence that flew from nation to nation, from continent to continent! Yes, it was as glorious as the slaughter of forty thousand men could make it! For when the news reached England, as I well remember to have read in the papers, the Park's Tower guns were fired, and there was great public feasting and rejoicing throughout the land. Yes, there was a flood of glory. But oh! was there nothing else? Where were the widows and parents and sisters and orphans of those who died at Waterloo? Could the roar of cannon, and the ringing of bells assuage their grief? Could the general rejoicing bring back to them their husbands, fathers, sons and brothers? Glorious as that great victory was in the eyes of the nation, it was tears and agony and death to the bereaved.

H. H.

[From the New-York Transcript.]

LETTER

From a Deputy Postmaster to his Superior.

LYNCHTOWN, Sept. 2, 1835.

To AMOS Kendall Esq., Post Master General of the United States.

SIR,—The labors and perplexities of my office have mightily increased since the promulgation of the doctrines contained in your letters to the Postmasters of Charleston and New-York. Previous to that I never troubled my head to examine into the contents of such newspapers and pamphlets as passed through my office, but invariably sent them all on, according to their direction.

But now I find the duties of a Postmaster quite a different thing from what they formerly were. Instead of merely receiving, forwarding, and handing out letters and periodicals, I find it a part—and no small part—of my business to exercise a *censorship over the press*. The duties of my office, in other respects are by no means onerous; but it is no little labor, I can assure you, to take off the wrappers, and read, and examine thoroughly, a hundred different news-papers, tracts, magazines, and other periodicals, every day, to see that they contain no matter of an incendiary or insurrectionary character.

Then, Sir, I am apt to be a good deal puzzled sometimes to know exactly what is incendiary and what is not. There are different opinions on this subject, and I have called in the aid of the Doctor and Squire of our village, to assist me in the most difficult cases. But they can never agree.—For instance, the Doctor, who is a temperance man, insists upon it that all papers are incendiary that advertise ardent spirits; while the Squire, who takes a drop himself, declares those papers the most incendiary, that prohibit the use of strong drink—"for," says he, "they excite the stomach to rebellion, as it were."

Now, in this difficulty, Sir, I must beg you inform me explicitly what constitutes incendiary matter, in a newspaper or pamphlet—what words, what sentiments, what arrangement of ideas. And whether, in case the ideas in the same publications clash with one another, they may justly be considered to have the same effect in kindling a fire as two dry sticks rubbed together; whether, in short, a collision or a *friction of sentiments*—(if I may so express myself) among themselves, is likely to produce a conflagration in the body politic or in the mail bags. In either case it will be my duty to suppress them; for the only mode of insuring the safety of the mail, as well as the body politic, is to keep them both clear of incendiary matters.

I wish also to be informed—but that between ourselves—whether all the papers opposed to us in religion and politics, are to be considered incendiary. In the last Northern Farmer, a notorious opposition print, I find an article commencing thus—"lay in your *fuel* in season." And then it goes on to urge the advantages of having a good *fire* on a cold day; and says something about giving one's friends a *warm reception*.

I don't know how this may appear to you—but it looks to me as if it had a decidedly incendiary aspect, and I have very little doubt but it relates to some conspiracy which is now brewing, and which, before we are aware of it, will blow us all to the moon.

In a late number of a religious paper, called Zion's Messenger, and published somewhere north of "Mason & Dixon's Line," is the following ominous sentence—"I trust we shall this day *kindle such a flame* as"—— You may be sure I read no further, not deeming it necessary to finish a sentence, boldly, openly, and horribly incendiary as that evidently is!

These two papers I promptly committed to the flames; and if I had the least remaining doubt of their combustible character before, it all vanished like smoke when I saw them burn. Did I not well in these cases? I am sure, if I rightly understand your late exposition of the duties of a deputy Postmaster, I have fulfilled, and no more than fulfilled, mine.

There are a great many other papers, among which I may name the Western Light, the Eastern Luminary, the Paul Pry, and a host more, which look to me, to say the least, as very suspicious; and I have detained them accordingly, until I could hear from you.

But, sir, I must inform you it is no sinecure to exercise the office of Postmaster under the *new regulations*. I do not mind looking over your small country papers with large print, but to examine the city bed-blankets—such as the New-York Courier and Enquirer—"*hic labor—hoc opus est*," as my Latin master used to say. Why, I assure you sir, upon the word of an honest man and no incendiary, that it took me and my three daughters

"From morn to dewy eve a summer's day,"

to survey the entire territory of the Courier and Enquirer alone. Lucretia, my second daughter—who has attended a boarding school six months, and learned chronology, zoology, entomology, philolology, and twenty other 'ologies—bids fair to make an admirable *censor of the press*.

But, Sir, all the labor of this censorship cannot be performed gratis—or with the ordinary compensation of a Post Master. The commission must be raised, or I must resign my office. Hitherto my commission of thirty per cent. on all receipts from letters, and fifty per cent. on all that arising from newspaper postage, has yielded me about two hundred dollars per annum; and it paid very well as the business was formerly done. But now the censorship of the press is united to the post office duties, I could not engage to perform the whole for all the receipts of my office—no, nor twice the sum. Besides my own time, and that of my three daughters, it has taken up a considerable part of the Doctor's and the Squire's time into the bargain. These gentlemen have been so good natured and accommodating as to oblige me thus far, and my daughters have accomplished their part with much patience considering the dryness of the task. But this cannot last always. Two of the girls are about getting married, and the Doctor and the Squire have other fish to fry. I must therefore employ three or four clerks to aid me in my office; which, I dare say, will meet with your entire approbation.—But, Sir, whether it does or not, I shall go on and engage the clerks and retain the full receipts of my office to pay them; and should you refuse to make up what is wanting to a reasonable compensation, I shall make free to open all such letters as contain money, and make up the remuneration to myself and my clerks out of their contents. *Necessity, as you very justly argue, knows no law*; we owe a higher obligation to the community in which we live than to any laws whatsoever; and it is my duty, as Post Master of Lynchtown, to see that the commonwealth sustains no detriment.

I am, Sir, your
very obedient servant,
WILLIAM LYNCH,
Post Master of Lynchtown.

The Thronged City.

Mr. Brooks has the following eloquent passage in one of his letters descriptive of his feelings upon entering the thronged and populous city of London.

But all my eyes were for London. Anon we were ingulphed in this whirlpool of human beings, swallowed up in the mighty vortex,—in the city of the growth of centuries, where man has been dying for hundreds and hundreds of years, and other men have filled the reservoir where battles and the Plague had strived to see which should work direst havoc with human life,—where the great dead had thronged, and the mighty living were thronging,—and here I am one solitary man knowing not a human being among one million and a half like myself! And here, even here over the very dust of the host slain by the plague, and the mightier host slain by Time, palaces are up,—the wild reckless laugh is heard—Commerce is boisterous, pushing its wealth,—the beautiful lady and gallant beau were driving with their high and proudly-decked steeds,—and the golden embroidered livery of servants is flashing in the sunset. Oh, there is something painfully sad on entering such a city! Where are the men who years and years ago figured so lustriously—the Kings and the Nobles, the Orators and the Poets?—and where such men as Johnson, and Goldsmith, and Burke, and Sheriden, and Fox are gone,—with the other dead within the walls of yonder Abbey,—I am writing this within the sound of Westminster,—what is Fame or Wealth that this host now boisterously trampling the streets should seek it thus? Does Wellington, or Peel within the walls of St. Stephen's either promise himself an existence that a Marlborough or a Canning has not, that each struggles so fiercely in the conflict of parties? What confusion this is here! What involutions of streets and lanes! What piles of brick and mortar and stone! What a wilderness of men! What a hell of thoughts and actions, and I among them all am but a millionth and five hundredth part! Good God, how utterly insignificant we are.

Persecution of the Blacks.

We cannot look calmly and quietly on, while we see the horrible and heaven-defying outrages perpetrated against God's image in nearly every section of our country. Is not a negro a MAN? Why, then, should he be down-trodden? Is it because his skin is darker than ours; Is a man to be respected for the worth of his *mind* or his *body*? If the colored people are ignorant, educate them, and not keep the foot of iron upon their necks, because they are debased. The righteous judgment of the Eternal will visit the nation, and sweep it from the face of the earth if it do not speedily and heartily repent. Here is a fresh act of iniquity perpetrated by the inhabitants of Palmyra, N. Y. At a town meeting this disgraceful resolution was adopted:—

Resolved, That the owners of houses or tenements within this village occupied by blacks of the character complained of, be requested to use all rightful means to clear their premises of such occupants at the earliest possible period; and that it be recommended to all owners of houses or tenements within our village that they refuse to rent the same hereafter TO ANY COLORED PERSON WHATEVER.

Is this the way to reform a bad man, or the way to make him *worse*?

To such extreme cruelty has this matter extended, that every christian, every philanthropist, every patriot should raise his voice against it. Let men of every party rally under a common flag, and stem the tide that threatens to wash away the rights to which our free colored citizens are entitled.—*Zion's Herald.*

I asked a Sunday school teacher, if he expected to continue his efforts of that kind during life. "Certainly," says he, "unless Satan's kingdom is destroyed first;—*I have enlisted during the war*." A good example for others.

In the spirit of the above resolution, a faithful teacher in London, attended Sabbath school *forty years*, and was absent only *three Sabbaths*.

Demands of the South.

It is with pleasure that I have noticed two or three editorial paragraphs in the Courier showing some very proper independent feeling with regard to the unbecoming language of southern editors towards the North. The strong demonstrations manifested in their favor, by public meetings here, have instead of receiving their thanks, been met with obloquy and abuse. I should have written something upon this subject, long since, had I not believed, from late appearances, that there was not a paper in Boston which would have ventured to publish what it appeared to me, our own dignity and self respect required. It is not enough, that large public meetings have passed resolutions, deprecating any inteference with the slavery of the South, or any desire to disturb their property, of any kind, in any way.—More is required of us. We are vilified and abused, because we have dared to express our aversion to slavery in the *abstract*. We are required to declare our *approbation* of slavery, or at least not to write or speak, and scarcely even to *think* of it, unless it be in favor of it. We are required to pass laws depriving ourselves of the liberty of the press and even of speech, our dearest constitutional rights, merely in obedience to the mandates of the South. Even this would not be thought sufficient. We have been called upon, not to wait the slow process of law, but, in imitation of their own defiance of law and order, and of private and public right, to raise mobs, and *hang*, without legal trial, those who shall presume to discuss moral and political questions connected with the principle of slavery. I long to see some signs of a proper spirit in opposition to such presumptuous claims; claims, which are not only presumptuous and unwarranted but which are urged in the most gross indecorous and insulting language.

We are stigmatized as being avaricious, and of being incapable of influence from any other cause than that addressed to our purses. We are certainly too much governed by motives of this kind. But what is the real cause of all this southern turmoil and excitement? It is avarice—sheer avarice. The apprehension that the feelings and opinions of the North may finally result in a general influence, which shall cause the abolition of slavery in this country, like the *alarming example* in the British Colonies has arrayed all the selfish principles of the South against us. They fear the diminution of their *profits*, in such an event, and consequently the diminution of the value of their plantations and other property. I do not believe that the late commotions were so much owing to fear of insurrection among the slaves, as to a fear of the promulgation of sentiments among themselves unfavorable to the principles of slavery, and favorable to future abolition. I fear that the ostensible dangers of the former were either invented or purposely exaggerated in order to counteract the latter.

To a volume of speeches, by the late Mr. Canning, the former British Premier, just published by Mr. Walsh, is prefixed an account of the life of Mr. Canning, written in England, from which I have copied the following passage. It appears to me, that the most intelligent and respectable persons among us need not be ashamed of feelings, opinions, wishes, and even proper legal exertions, such as were entertained and exercised by that truly great man throughout his valuable life, and which he carried with him, unimpaired, to the grave.

From his entrance into Parliament, and even before it, Mr. Canning contributed his most assiduous and earnest endeavors to the glorious effort of redeeming humanity from the disgrace, and the British nation from the deep dishonor, of the slave trade. He was one of the "fearless and faithful few," who resisted the *powerful interests* opposed to the abolition of this nefareous traffic, at a period when there was the greatest merit—because there was then the greatest difficulty—in resistance. At the outset of Mr. Canning's public life, the slave trade was openly and boldly upheld as a source of social strength—as a legitimate and necessary means of national wealth. The *Abolitionists* were libelled as FANATICAL ENTHUSIASTS. Amid representations of motives and calumnies of conduct, however, he fought the good fight, side by side, of the benevolent Wilberforce, and lived to rejoice with him, and with the other good men engaged in the same cause, at the triumph they had achieved in the cause of afflicted humanity. The consummation of this great work of comprehensive benevolence did not take place until 1824, when under Mr. Canning's auspices, the Slave Trade, Piracy Bill was passed, which made this horrible system of man-stealing a capital felony.—*Not contented* with the abolition of the *slave trade*, Mr. Canning was engaged—and it was among the last of his legislative efforts—in *devising safe, politic and efficient measures* for the gradual *abolition of slavery itself*. To no cause was he more anxiously and usefully devoted.—*Boston Courier.*

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TERMS.—One dollar per annum, if paid in *advance*; One Dollar and twenty-five cents, in three months; One Dollar and fifty cents will be charged if payment is longer delayed.

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